



Central Union Church, Rev. William M. Kincaid, pastor.—Sunday school, 10; public worship and sermon, 11; Y. P. S. C. E. prayer meeting, 6:30; public worship and sermon, 7:30; prayer meeting, Wednesday, 7:30. "Christ's Home of Peace" will be Rev. Mr. Kincaid's subject in the morning. In the evening, Rev. Edw. Bates Turner will occupy the pulpit, taking for his text, "Not a Deity, but to Pity."

St. Andrew's Cathedral—7, holy communion; 11, matins and sermon; 3:30, pulse 1:30, evening and sermon.

St. Andrew's Cathedral, Second Congregation, Rev. Alexander Mackintosh, pastor.—Sunday school, 9:45; morning service, 9:45; evening service, 6:30.

St. Clement's Church, Rev. John Uehner, minister.—Holy communion, first Sunday in the month, 11:30; every other Sunday, 7:30; Sunday school, 10; morning prayer and sermon, 11:30; evening prayer and sermon, 7:30.

St. John's Cathedral, the Bishop of Honolulu.—Low masses, holy communion, 4 and 7; children's mass with English sermon, 9; high mass, with native organ, 10:30; rosary, with native instruction, 2; solemn vespers and benediction, 4; low mass, 6 and 7.

St. Augustine's Chapel, Rev. Father Valentine, in charge.—Sacrament of the Eucharist, 8; St. John the Baptist, Kalihua-uaena, Rev. Father Clement.—High mass, 8; sermon and collection for the expenses of the church; rehearsal, 2; rosary, 4.

Church of Sacred Heart, Marquetteville, Punahou.—Mass at 11 a. m.; rosary 12 m.

Methodist Episcopal Church, Rev. G. L. Pearson, pastor.—Sunday school, 10; morning service, 11; evening service, 6:30; prayer meeting, 7:30; prayer meeting, 7:30; Bible study, Thursday, 7:30.

Christian Church, Rev. John C. Hay, pastor.—Sunday school, 9:45; morning service, 10; young people's meeting, 6:30; mid-week prayer meeting, Wednesday, 7:30.

The Reorganized Church of Jesus Christ of Latter-Day Saints will hold service on Sunday in the Millinery Hall (rear of the Opera House) as follows: 10 a. m. Sunday school, 11 a. m. prayer meeting, 1:30 p. m. church history, 2:30 p. m. Book of Mormon class, 4:30 p. m. church history, 7:30 p. m. preaching, English and French. The subject of the evening sermon will be: "Christ's Prophecy Concerning the Destruction of Jerusalem."

Chinese Church (Congregational), Rev. Edward W. Thwing, acting pastor.—Sunday school, 9:30; preaching service, 11; Sunday school in English, 2:30; evening service, 7:30. Wednesday, prayer meeting, 7:30. In the morning the pastor will preach on "The Wheat and the Tares." At the evening service Rev. C. H. Buck will preach on "The Wheat and the Tares." At the evening service Rev. C. H. Buck will preach on "The Wheat and the Tares."

A New York City will occupy the pulpit. He is much interested in mission work and has visited mission fields. The doctor is now on his way to Australia and expects to visit China later on. He will speak of what he has seen and have words of encouragement for the Chinese brethren. The pastor will interpret in Chinese.

Japanese Church (Congregational).—Services at the old Lyceum at 11 and 7:30 p. m.

Japanese M. E. Church, H. Kihara, pastor; E. Tokimasa, associate pastor.—Sunday school, 10; morning service, 11; evening service, 6:30; prayer meeting, 7:30; Bible study, Wednesday, 7:30.

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and Foreign Missions. To the Theological Seminary of San Anselmo he bequeathed \$100,000, subject to the life of two of his heirs.

Trinity Church, New York City, is said to be the richest church in the world. It was started as a mission by the London Society for the Propagation of the Gospel in Foreign Parts.

The Church of England gives about \$4,500,000 annually for foreign missions. The London City Mission supports 453 missionaries. Of this number 335 are engaged in domiciliary visitation.

Rev. Henry Kingman, recently engaged in missionary work in China, has accepted a unanimous call to the pastorate of the Congregational Church of Claremont, the seat of Pomona College.

Owing to the failure of crops the Jews of the country districts of Roumania are absolutely starving. Although the government has established relief works, it is forbidden to give Jews employment.

The Bishops of the Methodist Episcopal Church, South, appointed July 21st as a season for fasting and prayer, and named the closing Sabbath as a time for taking a collection for the twentieth century fund.

Rev. L. L. Wirt returned to Alaska last week. His trip was highly successful. In his mission work he has found funds sufficient to warrant great improvement in facilities for his church and hospital work there.

The Woman's Christian Temperance Union's annual midsummer meeting will be held at Pacific Grove from July 15th to August 3d, inclusive. Miss Denton of Wapinitia is announced to talk on the White Ribbon work in Japan.

The American Bible Society has authorized its agent in Manila, Rev. Jay C. Goodrich, to proceed at once to engage suitable men to prepare tentative versions of the gospels in Pampanga, Visayan, Cebuano, Zambalo and Ilocano.

Bishop P. W. Warne of India was booked to sail from Vancouver for the Philippines on July 9th. He expects to spend August in the Philippines, visiting in Manila, with a view to establish missions, and will then proceed to India.

The Episcopal diocese of Massachusetts has taken action providing an allowance of \$500 per annum for every clergyman who has worked in that diocese for twenty-five years, who may wish to retire from the work at the age of 65.

Rev. J. M. Lewis, who has been for four years on the island of Maui, engaged in missionary work, has returned to California. Mr. Lewis is a Pacific Theological Seminary alumnus. He expects to take post-graduate studies at Stanford.

Fifteen hundred persons were present at the first services in the gospel tent at Broadway and Fifty-sixth street, New York. William Phillips Hall, the business man's evangelist, and Rev. S. Hartwell Pratt took a leading part in the meeting.

Rev. T. F. Burnham, pastor of the Presbyterian Church at Vallejo, and editor of the Occident, is reported seriously ill. On June 10th he was stricken with congestion of the lungs. He seemed to be recovering for a time, when a turn for the worse set in.

Rev. S. L. Hamilton of the Southern California Conference is in Michigan and will spend the summer in the East, working in the interest of the International Epworth League Convention to be held in 1901. He is warmly commended by Bishop Nind and others.

Mokelumne Hill will soon have a new Catholic church. The foundation has been finished, the corner stone laid and the contract for the balance of the work let. The church will have a 60-foot steeple, and the edifice from foundation to apex will be about ninety feet.

Rev. Father Connelley of San Francisco has received ten cars of granite from Healy's quarry, Loomis, Placer county. The corner stone, a large 4x4 block, was also received. The laying of the corner stone will take place soon after the return of Archbishop Riordan.

The Australian Conference of the Methodist Church have agreed to unite in a request that the Wesleyan body in England shall send Hugh Price Hughes as fraternal delegate to Australia in 1901. They would also welcome R. W. Parks or some other like prominent layman.

President F. E. Clark, founder of the Christian Endeavor movement, and his wife are attempting the journey across Siberia to London via the new Siberian railroad. They will be among the first to have crossed that vast country over the railroad. Dr. Clark expected to reach London July 14th.

Plymouth Church, Los Angeles, reports a good day on June 17th. After sermon at either service an effort was made to raise \$1800 to clear the debt on the property. Before the Doxology was sung the entire amount was assured. This is the first time for years that the church has been free from debt.

In Craiova between fifty and sixty young Jews have determined to leave for America and as they have no funds they will tramp to Hamburg. Another party of tramp emigrants has been organized in Galatz, and 100 young men, students, workmen and shop assistants—who will also foot it to Hamburg.

A parochial school under the charge of the Sisters of the Third Order of St. Francis, whose mother-house is in Syracuse, N. Y., will be opened in Hilo, Hawaii, about September. The sisters have charge also of the leper detention hospital and a school where the children of leper parents are cared for.

The British Government has been astonished by the stand taken by the Archbishop of Canterbury on the subject of temperance. He declares that any government which proposes to allow the present system to stand and makes no effort to promote temperance in the country will have to regard him as a "thorn in its side." As he has a seat and a vote in the House of Lords, he can make his words good.

Bishop F. W. Warne of India sailed from Vancouver for the Philippines on July 9th. He expects to spend August in the Philippines, visiting in Manila and looking up places to establish missions, and will then proceed to Calcutta, visiting the Singapore mission en route. He expects to reach his home in Calcutta about the end of September. The Bishop has been assigned to the following conferences: The Bengal, South India, Burma Mission and Malaysia Mission, which includes the Philippine Islands. The South Indian Conference will meet in Hyderabad on December 12th. Before these conferences meet he expects to hold two or three of the district conferences. The Bengal Conference will meet in Pakur, near Calcutta, January 9th, the Burma Mission Conference January 24th, the Malaysia Mission February 13th. These dates may be changed slightly because of some local conditions in India.

LOST GOSPEL BY ST. PETER

Fragments of Epistle to Egyptians Written in Coptic

In our issue of December 30, 1899, we recorded the discovery, by Prof. J. Rendell Harris, of a composite new gospel named the "Gospel of the Twelve Apostles." Biblical students are now interested in the recent discovery of a small fragment of what may prove to be the lost gospel of St. Peter to the Egyptians, mentioned by many early Christian writers. The fragment, if a genuine portion of this document, will be a discovery of the highest importance, doubtless even surpassing that of the "Logia," found not long ago by the Egyptian Exploration Fund. From the New York Journal (April 29) we quote the following account of this find, which must, however, be accepted cum grano sals until some consensus of opinion has been reached by biblical scholars:

"It was just a year ago that a number of mummy papyrus manuscripts were purchased in Cairo, Egypt, for the great library of the University of Strasbourg, in Germany. When the fragments were examined it was found that among them were two leaves written in Coptic, the later form of the ancient Egyptian language, and that which was spoken during the early centuries of the Christian era. The fragments were purchased by Dr. K. Schmidt, an expert in gospel manuscripts and early Christian literature, then studied them and recognized these leaves as fragments of a new and hitherto unknown gospel. Originally the pages were eight inches tall and six inches broad, but none of these were complete. Upon further examination it was decided from the form of the writing and some of the words used that these pages were written in the fifth century, or somewhere between the years 400 and 500 A. D.; but it was also apparent that they were translations of a Greek original, for many of the words had been borrowed from the Greek. These two facts proved the extremely ancient origin of the manuscript. The scholars agreed that the date of the Greek text must be the second century, which is the earliest of the oldest known manuscript of the Bible—that of the Vatican—which dates from the fourth century. . . . Long and deep study led the students to the conclusion that they were part of the lost Gospel to the Egyptians, of which no translation has hitherto been found. Although it is mentioned and quoted by early fathers of the church, the fact that it was written in Coptic was strong evidence that this was so. Egypt was the refuge of many Christians during the first and second centuries. It was especially noteworthy that the top of two of the pages were written Coptic figures meaning 157 and 158. This indicated that they were leaves from what must have been a large book, such as a complete gospel or life of Christ would be. It has not yet been possible to find where the leaves came from or what their history is, but it is certain that they are of great value, and that an energetic search will be carried on."

Among the scholars who have thus far ventured an opinion upon the genuineness of this discovery are Prof. K. Schmidt, of the University of Strasbourg, whose opinion is perhaps not wholly unbiased, since he is one of the discoverers, and the American scholar, Prof. Clifton Harby Levy. The former says: "After a careful examination of these Coptic fragments I find that they are portions of a new and hitherto unknown gospel. That this gospel was written in Coptic is proved by the fact that the church as the 'Gospel to the Egyptians' seems certain, judging from its form and contents. It is a valuable bit of the earliest Christian literature, the importance of which is to be exaggerated. That it is a translation of a Greek original of the second century seems clear from many indications contained in the text. The style of the Coptic is classical, and the use of certain words, later discarded, proves that the fragments belong to the fifth century."

Professor Levy writes: "The discovery of genuine fragments of a lost gospel is of great moment, especially when they are portions of one referred to by early Christian writers of authority. Since Prof. Spiegelberg and Dr. Schmidt support the genuineness of the fragments, the weight of the scholarship and acumen, they must be accepted as real portions of the Egyptian Gospel. Small though the portions are, they still add much to our knowledge of the personality of Jesus, and help to complete the picture of the Founder of Christianity. At the same time these fragments serve to supplement the account given by the accepted gospels, and furnish additional information about the development of Christian thought. It is to be hoped that other parts of the book will now be brought to light, and that they may be compared with existing accounts of the events in Jesus' life. The portion dealing with the scene in Gethsemane, furnishing several modifications of the speech of Jesus on that occasion, is an instance of what may be expected when the other parts of the gospel are found. It is more than probable that the excavators, spurred on by these identifications, will add leaf by leaf, until the gospel is completed."

The following is a translation of the two fragments of the new gospel: FRONT PAGE OF FIRST FRAGMENT. —It (the tree) will be known by its own fruits, so that it will be praised for its fruits, because it is more excellent than many fruits of the garden. Verily, give me also thine power, my Father, with which thou lovest.

—Verily, I have taken the crown of dominion, the crown of those who, living, while they are despised in their humility, yet unto them can none be likened. I am become king through thee, my Father, Thou makest me the ruler subdued before me. Verily, through whom will the enemy be annihilated? Through the Anointed (Christ). Verily, through whom will the fangs of death be drawn? Through the only-begotten. Verily, to whom belongeth the dominion? It belongeth to the Son. Verily, through whom is all come to pass? Through the first-born.

BACK PAGE OF FIRST FRAGMENT. —When he (thea) had finished the whole story of his life, he turned to us, and said to us: The hour is come. When I shall be taken from you. The spirit is indeed willing, but the flesh is weak. Wait now and watch with me. But we, the apostles, we cried while we said to him: Blame us not, O Son of God. What then is to be our end? But Jesus answered and said to us: I shall be destroyed, but take still better heart! Fear ye not the power of death. Think of all that I have said to you. Know ye that they have persecuted me, as they have persecuted—Ye

now rejoice, that I have overcome the world. I have— FRONT PAGE OF SECOND FRAGMENT.

—I have revealed to you all my glory and have told you all your power and the secret of your apostleship. . . . I have given you Mary . . . on the mount . . . his . . . power

BACK PAGE OF THE SECOND FRAGMENT.

Our eyes ranged everywhere. We saw the glory of his divinity and all the glory of his dominion. He clothed us with the power of his apostleship. . . . Ye were as the . . . Light of

The Bible in Scotch.

The Scriptures have been translated into Scotch to speak accurately, the New Testament, for the experiment is to extend only to that now. Such a translation must be one of two things; it must be either in a dialect that is impure and unfamiliar to the multitude, or it must be in a dialect that is no longer familiar to the multitude. As we learn from the publisher, Mr. Alex. Gardner, Paisley, the experiment is to be in the latter, in the Scotch of the early century, that is to say.

Interviewed on the point on behalf of the London publisher, Mr. Gardner said his "Tentant" in the Scots, or the Braids Scots as the pedant